THE PACIFIC

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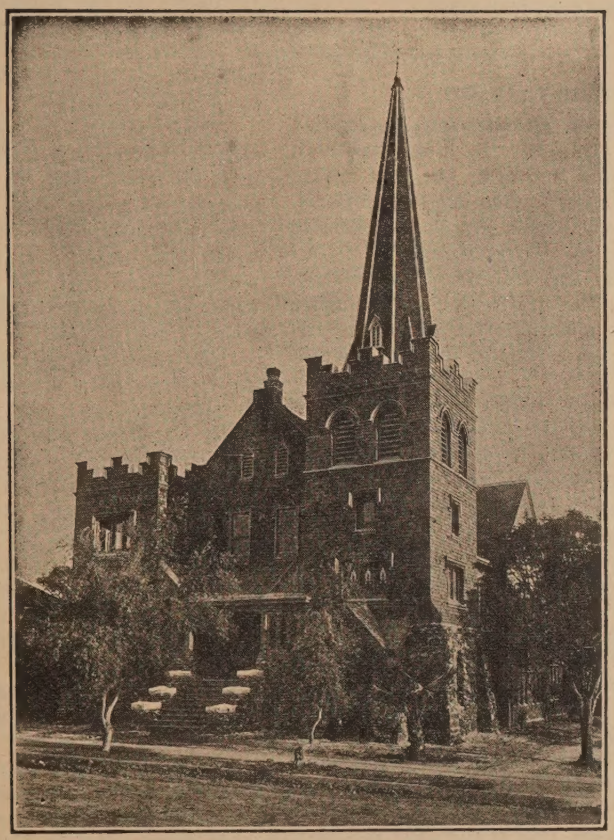

The Porterville Congregational Church.

THE PACIFIC

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W. W. FERRIER.....Editor

2716 Hillegass Ave., Berkeley.

THE LOS ANGELES TRAGEDY.

Last week The Pacific had an editorial with the caption "Los Angeles and the Best Things." In it our southern city was presented as reaching out after the best things to a greater extent than any other city on the Pacific Coast. This week we might with good reason put as a caption to this article "Los Angeles and the Worst Things."

No event more deplorable and mournful has ever occurred in this country than the destruction by dynamite last Saturday morning of the printing establishment of the Los Angeles Times, carrying with it more than a score of human lives.

It is another of many recent indications that we are living in a perilous day and age of the world.

The Times has for years made a brave fight against the exactions of Union labor and at last a few desperate men have lifted their hands in vengeance most dire.

We do not mean even to intimate that labor unions planned and executed this diabolical act; we do not so believe; the unions are not so constituted; in them there is a large body of fine men; but we are of the opinion that members of the unions, inflamed and incited in the conflict, led themselves to believe that they could in this manner do the cause of labor a service, and so acted accordingly. And notwithstanding the awfulness of it all, several union linotype operators in San Francisco have been heard to remark: "Served the damned Otis right and every damned scab who worked for him." One so declared himself, and others indorsed his demoniacal utterance.

Labor unionists generally say that it is "war" in which they are engaged; and frequently, someone recalling the fact that General Sherman said that "war is hell," goes out and puts all the hell into it he can possibly get there.

A pastor of one of our churches says that he attended a meeting of the Asiatic Exclusion League in San Francisco when the Japanese immigration question was disturbing the country and listened to such inflammatory speeches against President Roosevelt as could not but leave the impression on the minds of hearers that if they went out and killed him they would have the moral support of the leaders thus declaring themselves.

Organized labor needs to do more than to publish to the world at such times as this that it has nothing to do with such atrocities as this in Los Angeles; it needs to see to it that there is less of hell in the war which it is waging.

Union labor organizations are a necessity. But the unions should come to a recognition of the fact that men have a right to stay out of those organizations and work as they may will; and that persons engaged in any industry have a right to employ whomsoever they may wish to employ.

When the labor unions come, as we believe they will sometime, to this position, we shall have fewer of such deplorable tragedies as the one in Los Angeles.

All honor to Theodore Roosevelt who openly at Columbus, Ohio, rebuked the violence and official mutiny which has been cursing that city!

Labor organizations widely are denouncing this diabolical deed in Los Angeles, but they have not been donouncing as they should have done other recent acts of violence. In the Century Magazine for October there appeared an editorial on "Bread and Butter Lawlessness," from which we quote:

"Every month of the passing year has brought new testimony to the spreading inclination to lawlessness in various parts of the United States. The most serious phase is lawlessness actuated by the bread-and-butter motive, which is the most insidious on account of its ready appeal to popular sympathy.

"The feeling has been prevalent among wage earners that the source of a man's bread and butter is sacred. If, in a concerted effort to force an increase of wages, or a decrease of hours, they cast aside their jobs, other men who may happen to be looking for a chance to earn their bread and butter may not take up the abandoned work without being regarded as violators of a peculiar private right, which, in practice, subjects them to capital punishment by mob justice.

"Extreme examples of the application of this popular theory have been prevalent during the past summer. As an individual case, the mayor of New York was shot by a city watchman who had been discharged by the head of a department for proved incompetency. The loss of that source of his bread and butter became a justification for revenge by murder. While no sympathy has been outwardly bestowed on the assassin (and while it is obvious that an individual act from such a motive might easily be due to mental weakness), so far as his asserted motive goes, the would-be slayer of Mayor Gaynor was as much in the right as those strikers, or their sympathizers, who took human life by derailing a Delaware and Hudson Railway train as a warning to engineers and firemen that they must not help others to pick up the bread and butter which the strikers had cast aside.

"Again, the mayor's assassin was as reasonable as the street-car strikers at Columbus, Ohio, who appear to have had much local and some official sympathy in their attempt to enforce a similar claim on their discarded jobs. The latter case has presented all the disquieting features of a false local sentiment fostered by weak local authority. As we write, social chaos is being averted only by the action of a courageous Governor using State troops. At no time in the existence of this government has more lawlessness asserted itself with a more insidious motive, with more unbridled intent, or accompanied by more official indecision and public apathy.

"In both these instances of riot the silence of the prominent labor leaders has been of starting import. The way of recovery from such a state of affairs is always long and strewn with hardship, but it leads sooner or later back to the assertion of the law, as being the only sacred element in the problem of human society, since it is the fundamental source of everybody's bread and butter, as well as of everybody's physical safety."

Suppose it should be disclosed later that no one connected with a union labor organization had anything to do with this crime in Los Angeles? Then with this exception our editorial will stand. There is urgent need that all who have the welfare of the nation at heart should speak out against all violence in labor conflicts and the apathy of the unions in condemning it. Up to date too many labor organizations have been willing to take advantage of such acts, without condemnation, in order to win. Men who, perhaps would not commit violence themselves have said as the linotype operators in San Francisco said, "served them right," and have rejoiced in the victory gained despite the weapons used to gain it.

Let us have less inflammatory speaking on the part of the members of unions, and we shall have fewer acts of violence when the contests are at their hottest.

Let there be more of righteousness too in the demands of the unions and they will win more to their side. What really thoughtful man, for example, can sympathize with the union that recently called a strike in San Francisco because a contractor took tools and tried to show a bungling workman how a certain piece of work should be done. Or who can sympathize with the unions in their contention that the proprietors of a moving picture show in San Francisco shall not operate their own machines, but shall give way to union employees and do nothing themselves?

We believe that the time has come to speak out against the exactions and mistakes of the labor unions. Even if union labor had nothing whatever to do directly with this destruction of property and life in Los Angeles, it had an influence indirectly, and it is high time these organizations seriously examine themselves so as to see if more of the spirit of righteousness cannot characterize them in the future.

It may be well to state here that General Otis, of the Los Angeles Times, never ran a "sweat shop;" he paid to many of his employees a wage higher than that demanded by the unions, and to none any less. And always, we believe, there were union men in his employ. But he contended for a principle—that of the "open shop," and freedom of the individual.

PACIFIC COAST CONTRIBUTIONS TO THE AMERICAN BOARD.

The contributions to the American Board of Commissioners for Foreign Missions from the Pacific Coast District for the year ending August the 31st, 1910, show an increase of fifty-nine per cent over those for the year 1909.

The contributions from southern California amounted to $12,768.06. In this amount there were legacies aggregating about $3,300. The percentage of gain, including the legacies, was seventy-six.

In Northern California the contributions totaled $12,208.03. There were no legacies, and the gain of sixty-four per cent in contributions from the churches was the highest in the district.

In Washington the contributions were $10,233.70, including $3,000 in legacies. The percentage of gain including the amount in legacies was seventy-four.

In Oregon the amount was $1,921.56. In 1909 it was $2,061.97.

In Idaho the amount was $211.06, a gain of twenty-three per cent. In Arizona $618.06, a gain of ten per cent. In Utah $151.25. In Utah in 1909 there were some legacies and the amount was about $500.

The contributions from Hawaii were $7,084.25, a gain of thirty-eight per cent.

The total amount received from the Pacific Coast district was $65,522.82. Of the sum total the Woman's Board contributed $20,216.22, a gain of sixty per cent over the previous year.

Secretary Tenney departed for the one-hundredth anniversary meeting in Boston a very happy man because of the good work done by the churches of his district.

OREGON'S NEW MISSIONARY SUPERINTENDENT.

The Rev. George E. Paddack, pastor of the Hassalo Street Congregational Church of Portland, has been elected Home Missionary Superintendent for Oregon. The choice is a good one. Mr. Paddack, although not long in Oregon, has considerable knowledge of the field and can serve the interests much better than a man wholly new to the state and the Pacific Coast.

Southern California also acted wisely in the selection of the Rev. R. B. Larkin as superintendent. His acquaintance with the field will make it possible for him to do good work from the very beginning.

A SOUTHERN CALIFORNIA MERGER.

W. N. Burr.

In days of old—the case harks back some fifteen or eighteen years—there was in the little seaside resort, Long Beach, a Congregational church that was looked upon by some good people as decidedly "off color." Just what was thought about it in heaven we have no exact means of knowing. It is quite possible that the lines intended to define orthodoxy and heresy are not drawn up there exactly as they are sometimes down here. But according to mundane standards—which in matters of religious doctrine are supposed by those who hold them to be heaven-born, though sometimes they probably are not—the First Congregational Church of Long Beach bore the Cain-mark of heterodoxy, and suffered the fate of the suspected. I was talked about and shunned, while good Congregationalists summering beside the sea at this resort helped on Sundays to swell the congregations of the growing churches of other denominations.

The little church, intent on matters of practical betterment rather than dogma, held on and kept breathing, in spite of unpopularity. Long Beach became entangled in a "temperance fight," incorporated and disincorparted and incorporated again, but grew and grew notwithstanding all, and finally found itself a city of no mean dimensions, a temperance town, a city of strong churches and apparently an unlimited number of real estate offices. People poured in, not only to rest awhile but to become permanent residents.

And with the multitude came a goodly number of Congregationalists who did not feel exactly at home in the First Church. So they gathered themselves together and went almost five city blocks away from First Church and organized "Plymouth Congregational Church," about six years ago. Under the able lead of Rev. C. P. Dorland "Plymouth" grew very rapidly, until by the first of last January it had a membership of about four hundred, and property valued at $30,000.

About two years ago Rev. Shelton Bissell was called to the pastorate of the First Church. This church at that time had an actual membership of about one hundred and twenty-five, and property valued at $45,000.

In May, 1909, Rev. C. P. Dorland resigned the pastorate of Plymouth Church to take up the work of Conference

Superintendent of Benevolences, and Rev. Henry Kendall Booth was called from Berkeley to the Plymouth pastorate.

The two new pastors soon became convinced that Long Beach was Congregationally overchurched—that there was no good reason for the existence of the two churches. The spirit of unity had been floating in the air for some months, but its presence was little more than felt until the first of last January, when the boards of trustees of the respective churches met and drew up a plan of union, which was submitted to both churches and adopted January 24. By this plan the names of the respective churches were dropped and the name of the united church became "The Congregational Church of Long Beach." Both properties were to be legally transferred to the new corporation. Services were to be divided equally between the churches, until plans that might in future seem to be more satisfactory should be decided upon,—the Sunday-school and the Sunday evening service to be held at the First Church building, the morning service and prayer-meeting at the Plymouth Chapel. This new arrangement became effective February 1, and the first services of the united church were held Sunday, February 6. Rev. Shelton Bissell, with most commendable unselfishness, resigned his pastorate in January and accepted a call to the smaller church at La Jolla, thus leaving the united church in the care of Mr. Booth.

In response to a request for information concerning the latest action of the church, Mr. Booth writes: "Since the new arrangeemnt that became effective in February it has seemed to me that a special providence has guided us in all our actions. Legal difficulties to the transfer of the properties disappeared as if by magic, though some had thought them insurmountable. Those who at first opposed the union have one after another been won to a belief in it. Our services and prayer-meetings have never been better attended. Only one thing remains as a divisive factor —the compromise concerning services. We have all felt that true unity would only finally be reached when we should worship in one building. Besides that, it has been very confusing to outsiders and strangers. So at a meeting held Wednesday evening, September 14, the church voted unanimously to hold all services in future in the former First Church building. Our first service under this new plan was held Sunday, September 18th. Everything now looks very hopeful for the future."

Probably all this going out and coming back again, all this separating and uniting, has been productive of no little discussion and difference of opinion, and it may be at times there has been some little friction. Strange if it were not so. The Long Beach Congregationalists must have outstripped most of the rest of us in saintliness if they have been able to pass through all the experiences of the past few years and always keep themselves within the limits of "sweet reasonableness." But no doubt there has been growth in this grace, and the fiber of their saintliness has been toughened by the stress and strain of their tossings on the rough sea of their experiences. There comes to mind a message from Rev. J. H. Jowett:

"It is within every man's power to cultivate 'sweet reasonableness.' We are to wear this garment as opposed to a spirit of bitter contentiousness. And is there any peril more prevalent in our time than the love of strife for strife's own sake? How easily we lose the motive of the campaign in the fierceness of the immediate battle! How easily we become partisan, and lose the friendship of Christ! And how easily we make terms with exaggeration for the sake of winning a brutal victory! Never was there a greater need for apostolic 'moderation' than in our own time. We need to cultivate a 'sweet reasonableness' as opposed to a spirit of self-assertion. Every one is familiar with the marvelous power of self-restraint. There is something magmetic and dynamic in a strong reserve. Our great councils are never less impressive than when they become excited. They are never less influential than when they 'lose their head.' Probably the most commanding man in the present British Cabinet is the man who is characterized by greatest reserve. When he speaks it is an event; there is reasonableness, both in his words and in his silence. And the obligation is laid upon every man to cultivate a similar saving dignity, and to guard against injurious exaggeration in thought and speech and deed."

May the tendencies of Christ lodge in the hearts of the Long Beach pastor and people as they take up their work in the bonds of a new unitedness; and as they look out upon the great seastretch beside which they dwell may the words of old Thomas Boston speak to them often of the life within our life: "As it is pleasant sailing when the wind blows fair, so it is pleasant walking in the ways of religion under a gale of the Spirit."

La Canada, California.

CHRONICLE AND COMMENT.

About $400,000,000 was spent in the maintenance of the public schools of the United States last year.

The streets of San Francisco were first lighted by gas on the night of February, 11, 1854. The population of the city was about 50,000 at that time, and the price of gas was $15 a cubic foot. It is $1 now.

According to reports of fish commissioners 402,000 salmon were counted in one day passing a given point on an Alaska river, and on the spawning run 2,603,665 fish passed up that river. Nearly all died on the spawning beds.

Roman Catholicism lost many adherents during the 19th century. In France 25,000,000; in Italy, $6,000,000; Spain and Portugal, 4,500,000; Spanish America, 8,000,000; Great Britain 2,250,000; Canada, 700,000; Australia, 550,000; the United States, 14,000,000. Among the German races the losses are estimated at 18,800,000.

"OREGON DRY 1910."

Geo. H. Dekay.

The above is the battle-cry of a splendid campaign now being waged for State-wide Prohibition in Oregon, in which all the temperance forces are united, and which is being pushed in every part of the State.

Prominent workers from various other States, as well as at home, are in the work. Miss Marie Brehm and Jno. M. Glass, both well known to our California folk, are here; Mrs. Armour, of North Carolina, is here, or coming; and I listened the other night to a fine address from Mrs. Silbaugh, of Seattle, to a W. C. T. U. County Convention. No small part of this splendid campaign—in fact a very large part—is that being done under the direction of the Anti-Saloon League. The Rev. J. R. Knodell, beloved in California is doing a great work; no other one man deserves so large a share of praise for able direction and leadership in the battle.

And it is a battle. The liquor interests are thoroughly aroused to their danger and are using the press, wherever

possible, and flooding the State with literature and seeking to confuse the issue. They have at least one able speaker, a candidate for Governor, who takes the platform in public debates with Rev. Clarence T. Wilson. I am having the pleasure of a share in the battle also. Under the direction of the League, and local County Committees I am making a campaign in the counties of eastern Oregon —Baker, Union and Umatilla. During the last fifteen days I have made sixteen addresses, and covered a large part of Baker County. In Baker City, where with a population of 8000, there are twenty-eight saloons, over five hundred people crowded the Presbyterian Church last Sunday evening, (September 25th), and more were turned away. More than half of these were men and I never addressed a more attentive and serious audience. I spent most of the past two weeks in rural districts, going by stage into two beautiful valleys away over near the Idaho line, Eagle and Pine valleys.

These are chiefly "dry" precincts now, thanks to the splendid local option law under which twenty-one whole counties voted dry two years ago. The farmers as a class are in dead earnest against the saloon, and the chief danger (for Prohibition) lies in Portland and a few other cities. But it looks as though this (Baker) county will go "dry" and that will be a great gain. Huntington, a railroad division town where we have a neat Congregational Church and parsonage, both closed and unoccupied for a long time, now, is as bad as Truckee.

Some of the experiences in the field are interesting and not altogether pleasant.. But when one faces serious-minded fathers, mothers with babes in their arms, and keen minded young men and boys, all anxious to hear the great topic discussed—when one faces, as I did the other night, nearly fifty men in an audience of a hundred in a country hamlet, he forgets hard drives, sloppy coffee, second-hand towels and beds (I slept one night in a fireman's bed, who was out on his run), and will thank God for a share in the fight. I am sure our churches in California will remember in prayer the splendid battle waging in Oregon.

Will my own friends remember me in the same way as I try to help?

A BIBLE-BUYING THIEF.

Theft at The American Bible Society.

A clerically dressed man stepped in the salesroom of the American Bible Society, at the depository in the Pacific Building, at Fourth and Market Streets, and made a purchase of thrty sets of the four gospels. Just as these were about to be wrapped up the office assistant was called to the telephone out of sight of the safe. Though gone but a few moments the stranger stepped behind the counter and pilfered the cash drawer, robbing it of five five-dollar gold pieces and a one-dollar bill; searching another drawer which he found contained stamps he quickly placed this under the safe, and on the return of the saleslady was quietly examining the Scriptures.

After the books had been wrapped and given to him he paid for them with $2.40, the exact change, then hurriedly left, looking furtively behind him however just as he stepped outside the door. When the theft was discovered the clerical-looking man was gone.

Mr. Mell, the Secretary, says that he can only hope that the Scriptures he purchased may some day be read and lead to the thief's repentance, and restitution to the Society. It is the meanest kind of a thief that would steal from such a great missionary organization as the American Bible Society, and surely here was a wolf in the whitest of sheep's clothing.

"STRONG MEN FOR GREAT TASKS."

Rev. Frank L. Goodspeed, D. D.

(An address at the 54th Annual Meeting of the Northern California Congregational Conference at Porterville, September 26-30, 1910.)

"From California's shores of gold to Jersey's coast of sand;
From Minnesota's lakes and hills, to Dixie's sunny land;
From East and West, from North and South, in valley plain, and glen,
The call of God is sounding loud for stalwart Christian men."

Surely the task is great enough to stir the blood of any genuine man! The question is, When will the Church make the salvation of this world—salvation in its widest and highest meaning—a man's work? We are not told that at the beginning this stupendous task was committed to the Women's Benevolent Society, good and noble as that agency is! We want not less of the feminine, but more of the masculine quality. It's a man's job, and at the first twelve men, good men and true, men with vision in the eye and love in the heart and grit in the will, got their stout masculine shoulders underneath the tremendous load. Are we not too much disposed in our time to make religion a pretty thing; a shining, colored, tempting thing for children; an optimistic, perfumed thing for young people; a pleasant Sunday diversion for the mature; a store of wraps and rugs, of pillows and smelling salts, for the luxurious,—is not this our temptation and our sin—instead of making the business a great masculine, mighty, difficult, splended enterprise, which makes a real man's blood tingle to his finger tips?

In an age that believes in big things—big buildings, big railroads, big canals, big battleships, big enterprises, and even a "big stick"—in such an age to plan little things for the Kingdom of God can arouse no enthusiasm.

Christianity is a man's religion, appeals to a man's intellect, to a man's strength and courage and heroism. A real man likes hard things to do, and here they are—knotty problems, towering difficulties, all the challenge to robust and mighty manhood. The strongest nations are the Christian nations, and the mightiest men are Christian men. The Anglo-Saxon race is the race of liberty and progress and accomplishment and the Anglo-Saxon race is the most Christian. Mothers' meetings and Dorcas Societies and Kindergartens are not all of Christianity. They are part of it, for Christianity is inclusive. But Christianity is not a matter of sentimental women and ladylike men. It means backbone, courage, heroism, grit, force. It is not a lily-fingered, cotton-wool sofa-pillow, jelly-fish affair.

The Bible is a man's book. It is a rugged book, a masterful book, a book of magnificent accomplishment, of splendid ideals and achievements. No grandest enterprise in the realm of material things begins to equal its vision of glorious undertakings and accomplishments. The Bible awakens, nerves, invigorates. It is a warrior's book, a reformer's book, a statesman's book. It is an out-of-door book, a sailor's book, a farmer's book, an astronomer's book. It is a volume that tells how God does things. It is a treatise on undertakings in the higher realms. No woman, so far as I know, wrote a word of it. It breathes a masculine spirit, moves with masculine vigor. If we were more manly, it would appeal to us more mightily. There is nothing of the effeminate, or the trivial about it. This is no rose-water essay. There's blood in this book and iron in the blood. It does not coax men to be good as little boys are coaxed with sugar plums, nor does it amuse with rattle, nor tempt with gingerbread. It is forthright and manly. It has no appeal to those infantile natures that have to be pleased with a rattle or tickled with a straw. It is a book of far distances, grand schemes, knotty problems, superb motives, planetary enterprises. To understand it and apply it and fulfill it we need more man, not less.

There are twenty-five millions of Socialists in the

world, most of whom would applaud the name of Jesus, and hiss the name of the Church. There are eight millions of trades-unionists in the world. They are waiting for the Church to capture them and turn this tremendous potential power for building the new Kingdom into Christian channels. We talk about the Church saving the masses—**we need the masses to save the Church.** Civil affairs are waiting the Christian ideal and uplift. The politicians want the Church to keep out. The statesmen want the Church to come in! There is not a red-faced ward-heeler in America who wants the Church in politics. And many a weak-kneed church member thinks the Church has no business in such wicked associations as politics. I say it is **wickedness** that has no business in politics. A Christian man ought to be a specialist in morals, and he ought to know what is right in politics and go in for it. A man who has been President of the United States, and who is very much alive to-day in this country, and will be peculiarly alive in New York this week, has said: "When I see a thing is **true,** I will go to work to put it **through.**" Christ rendered unto Caesar the things that were Caesar's. On at least one memorable occasion He turned the rascals out. It is as bad to steal ballots as bullion, to steal a franchise as a fortune. It is as bad to steal by a corporation as by an individual. There is no such thing as political corruption, or monopolistic corruption. All corruption is just **corruption.** And no complacent, hesitant Christian imbecility will ever cleanse our political and social life and give us a commonwealth of the spirit.

The Church must assert and maintain the moral leadership of the world. The Church must lift society out of the shame and shadow of old wrongs and make politics so clean and fair and equal for all as to make politics a religion of hope for mankind. God will never save the world by making religion a pretty little cheap thing, instead of the grandest and hardest enterprise that ever engaged human thought and effort. Officialism, formalism and fanaticism abuse the very idea of religion. The Church is not a museum for the reception of the skeletons of dead delusions, or the home of exploded fancies, or the reminder of a past that has perished utterly. The Cross is something more than a watch-charm. This enterprise is a great living, militant, pressing business, a man's business. At the beginning it was a man's undertaking, this enterprise of a world's reconstruction, and they never shirked their responsibility by turning it over to the Ladies' Aid Society. They did loyally and heroically a long, hard, big costly job and because they were men and not manikins, they planted Christ's tree of life on all the barrens of the world.

Need of the Missionary Vision.

For the accomplishment of this tremendous task, we need, first of all, **the missionary vision.** I do not say the foreign missionary vision, but the missionary vision, the open eye, the comprehensive intelligence, the flaming heart. Our Christian army is too much a barracks' host, and not a marching, militant host. We have tried to institutionalize, and have failed. We have tried to gourmandize ourselves into spiritual power, hoping thus to reach men's souls through their stomachs, and have worked the women to death feeding the men who needed the bread of life indeed, but stood in no great necessity for earthly banquets. We have tried to organize the Church into action; and Mr. Spurgeon used to say that if our Lord were to announce the date of His return, the Church would probably appoint a reception committee to meet Him. But oftentimes the power at the center of our organization has proved too feeble to move the vast machinery, and we have lacked the spirit within the wheels. We have tried to psychologize the Church into life. We have made a fad of religious pedagogy and child psychology. Schools for the study of children and youth have sprung up all over the land and we have the Emmanuel movement and a host of other movements, all of which have failed to move the Church very far toward a more effective and conquering ministry.

Please do not misunderstand me. To a certain extent I believe in all these things. By all means popularize your services, break up the stiffness, extend the "glad hand," have an air of cheer and hearty democracy, preach a theology as liberal and rational as Christ did, which was "Whosoever will may come." Have all the attractions in the way of an institutional Church that you can spiritualize and use. Let the boys swim into the Church, if they will come that way. Study the child-mind. Know all about "adolescence" and "suggestion" and the "sub-conscious mind" and "psychotherapy." Ignorance is not the mother of devotion—that is a monkish lie for the middle ages. But after all, the Church is fundamentally neither a charity bureau, nor a gymnasium, nor a lecture platform, nor a social club, nor a medical clinic. Its vast expenditure of money and time can only be justified on the ground of its social force through the production of saved men. Its specialty is religion, the relation of man to God. Its instrument is prayer and preaching and teaching, its manifestation is conversion, a new life secured by bringing men into living relationship to Jesus Christ. Its gospel is not primarily social reform, but individual salvation. It is neither the bulwark of capitalism nor the propagandist of Socialism. If it were either, it would be an emasculated and maimed Christianity. It will be a social force, correcting evil and enthroning good, awakening conscience and rebuking selfishness; but it will do this by sending into the social mass individual men and women who will practice the service of man because they have first learned the practice of the presence of God.

In religious matters the men are not doing their part. To the automobilist it is said the world is divided into two classes, the quick and the dead. This is almost a description of some churches. Sing to the men the song, "Must I Be Carried to the Skies on Flowery Beds of Ease?" and some of them would lean back in their office chairs, give a puff from their cigar, and respond, "The proposition looks good to me." A lot of men in the Church make me think of the Irishman who was found sitting on the cross-piece of a guide-post. And they said, "Pat, what are you sitting there for?" And he answered, "Can't ye see? This says it will take you to Cork, and I've been here two hours waiting for the thing to start, and it hasn't moved a foot yet."

It has been well said that, "The New Testament is the bound volume of the Missionary magazines of the first half-century." The genius of Christianity is growth, enthusiasm, victory. If it does not go forward, it retreats. If it does not conquer and grow, it withers. The great missionary enterprise is the contemporary evidences of Christianity. The victories of Christian truth in heathen lands today is **the great modern apologetic.** When the arguments of the past become somewhat outgrown through advancing science or changed conceptions of the universe, God provides a living witness to the person and the power of Christ, a witness in the modern Acts of the Apostles. When criticism has somewhat weakened men's hold on the Bible, there springs up an army of redeemed men in foreign lands whose wonderful experience and whose consuming zeal put to shame all captious criticism. Saved men are the supreme evidences of Christianity. The heroisms and martyrdoms of the men who, in the continents and islands of the world have created languages, translated Bibles, erected civilizations, built schools, and poured into decaying nations the new life of a faith in God and immortality—**these are the great modern apologists** for our faith and these are giving us a gospel for an age of doubt. Says Dr. Horton in his "Triumphant Life," "We publish a Bible encyclopoedia at immense labor and cost, which tends to show that we have no Bible, no divine Redeemer, and no miraculous power to work. What an irony! If Van Manen, like St. Paul, had been carrying the gospel to the regions beyond, instead of showing that the Pauline epistles were not written by Paul, but by another man of the same name; if Schmiedel had been preaching Christ to the Chinese, instead of showing that we have none of the Master's words to preach; if my friend Prof. Cheyne, had spent his life in demonstrating the miraculous power of the gospel among the Hindus, we should have missed that monument of his prodigious learning and industry, but he would have contributed to an encyclopaedia of even greater practical value. A few facts from the front, **the shout of the King with the advancing host,** are better evidence for Scripture, for Christ, and for the Spirit's power than any other arguments." And then he goes on to quote some words from Warneck to the following effect, that, "In face of a criticism that seeks to deny the authenticity of that command, at the end of St. Matthew's gospel, God brings in a missionary century which translates it into deed." He refers to the fact of world-wide missions and goes on to say that, **"The words of Jesus are proved true by the continuous working of their power.**

And if this working, after nineteen hundred years, still stirs Christendom into a world-movement, we have therein a divine criticism to which human criticism must lay down its arms."

What skeptics are we to think that what God is doing abroad cannot be done at home, if we would only put into the work the same zeal and blood and self-sacrifice. The Church ought to be the one great fraternity where brotherly love is carried to its supreme expression, "One is your Master, even Christ, and all ye are brethren." Here should be no classes, no social separations, no money distinctions, no divisions such as obtain in the world. All are one in Christ Jesus. I do not ask men to leave their lodges, or neglect them. The fraternal organizations no doubt serve a good purpose, though they are often wrongfully substituted for the Church. But they minister to a real need. Men somehow feel stronger in the mass. The lodge ministers also to the social instinct, and its benevolence toward its members is a ray from the light of the world. But to the **highest** in man, to his divine and immortal self, to his nature as a son of Eternity, the lodge does not even **pretend** to minister. **This is the Church's opportunity.** It is to take man to the mountain top, to the ultimate of truth, to the heights of character and possibility, where sin is forgiven, where reality reigns, where God takes the body and the mind and crowns them all with that "faculty divine" of knowing that "Now are we the Sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." This is the great fraternity where we are brothers to one another because we are brothers of Jesus Christ.

More than this, without the church our laws, our institutions, our civilization, will fall. The church and what the church has created will go down together. What has the church created? Heroism, spiritual passion, self-sacrifice, honor, home, philanthropy, liberty. In every age the church has stood for the rights of the people. Not always institutional Christianity, but the spirit of pure Christianity is the leader of the forces of freedom. Who led the barons of Runnymede when they wrested from King John the great charter of liberty? An English bishop! Who headed the peasants in securing the rights that belonged to them under the Magna Charta? A poor priest, John Ball by name. Who refused absolution to Lorenzo de Medici until he should restore the liberties of Florence? A monk, Savonarola! Who championed the rights of the poor in 1522 against the tyranny of medieval power? A preacher, Thomas Munzer! Who served out the powder at the taking of the Bastile? A French priest! Among the signers of the Declaration of Independence was there the name of ordained and dedicated clergymen? There was, the name of John Witherspoon, minister of the gospel, first moderator of the General Assembly of the United States, descendant of John Knox! There is no brighter chapter of our colonial history than that of deeds of heroic self-sacrifice done by those whose calling was to teach and preach the word of God. In calling for more energy, more Christian Knighthood, more manly facing and grappling with and righting of public affairs, we are only summoning men to take their place in the great succession of God-called and God-anointed men from Moses until now.

Somebody back East has foolishly said that God has never crossed the Rocky Mountains. He was thinking of our crime, of our graft, of our land of No-Sunday. Oh, men, let us help get God over the Rocky Mountains! Help build up here an imperial and Christian civilization. God has crossed the Rocky Mountains, and I bear glad testimony to the fact that right here in California are some of the most royal and splendid spirits I have ever met. But let us be honest! God hasn't had a fair chance in California. God hasn't yet caught up with the gold-seekers of '49 and the multitudes that, 'round the Horn and across the Isthmus and over the plains, rushed out here in those days, and later. Let us help God, by Christian institutions and Christian influences and Christian truth, and Christian living, help God to catch up in California. We have got to say whether the locusts of vice shall devour this Garden of God, whether the Canaanite with his abominations shall sully this fair land of promise, whether heritage so rich and future so excellent shall be blasted by men blind to every consideration save their own base and selfish ends.

We want a great civilization here, not merely a big state, but a great state; but we can never have a great outer material civilization without first having a great inner civilization of manhood and character and justice and spiritual enrichment. Riches, without God, smother men. What shall it profit, if by increase of goods our sons decay! There never yet was a great commonwealth without a great moral genius at the foundation of it. The Hebrew commonwealth had its Abraham and its Moses. Back of Germany stands Luther. Back of New England stand the Pilgrim Fathers. John Fiske tells us that the pre-eminence of Connecticut in moulding our free institutions can be traced directly to Thomas Hooker. The great Middle States were saved by the schools and churches and colleges planted by the Home Missionaries. The great Northwest was saved to this nation by the heroism of the consecrated missionary, Marcus Whitman. Our work here in California is to help God catch up, to keep pure and bright the ideas of the American Christian home, to establish Sunday as the soul's sunshine day, as the soul's symphony day, to keep alive in men the sense of God's mercy and Christ's redemption and human brotherhood and the hope of eternal life, and to make God's glorious truth and savings institutions firm as the mountains and bright as the stars.

Need of Apostolic Preparation.

In order to be strong enough for this great task we need men with the apostolic spirit, men of conservative personality. Men who have communed with God in that solitude which has been called the mother country of the strong! Moses' fellowship with God in the wilderness for forty years is his preparation for fifty years of magnificent service. Daniel, though bearing the responsibility of governing seventy provinces of the vast empire, hal his windows always open to the breezes and sunshine of the spiritual Jerusalem. Maltbie Babcock taught us the lesson of the trysquare—we standing at the junction of the two lines, one reaching up and the other reaching out, the soul going up along the perpendicular to God, if we hope to send our life out along the horizontal to men. **Bended knees give effectiveness to bended energies.** We have the wealth if it is consecrated. We have the men, if they were empowered. A creed is only a **form** of faith—**a consecrated life is faith in operation.** St. Paul laughed at difficulties because he had three great qualities, namely, **readiness,**—"Lord, what would Thou have me to do?"—**resolution**—"This one thing I do." **Reliance**—"I can do all things through Christ which strengtheneth me." Take these and make them vital and beautiful with love and the thing is done.

"The hour is coming when the walls of this the present church
Shall melt away, and in its stead shall rise a noble church,
Whose covenant word shall be the deeds of love.
Not 'Credo' then, 'Amo' shall be the password through its gates.
Man shall not ask his brother any more, 'Believest thou?
But, 'Lovest thou.'
And all shall answer at God's altar, 'Lord, I love.'
For Hope may anchor, Faith may steer,
But Love, great Love alone is captain of the soul."

Let us stand for something in this world. John Howard stands for the time when the last prisoner shall be reformed. Florence Nightingale stands for the hour when the last wound shall be staunched. John Hess stands for the glad morning when the last martyr fire shall be quenched. David Livingstone stands for the day when darkest Africa shall be all light. Carey stands for the evangelization of India. Frances Willard stands for that day of triumph when the last saloon sells the last glass. Lincoln stands for the moment when the last slave shall go free. Jesus Christ stands for all this, in all lands, in all time and through all eternity—this is the travail of His soul which He is to see, and seeing, be satisfied. We can have purer politics, better business, happier homes, mightier churches, **when we get ready for them.** But it costs, and the price demanded is a man's influence, his time, his money,—himself. This is the kind of heroism, this is the brand of manhood, this is the sort of passionate and burning devotion our Lord wants or none at all:

"If Jesus Christ is a man,
And only a man, I say
That of all mankind I will cling to him,
And to Him I will cleave alway.

"If Jesus Christ is a God,
And only God, I swear
I will follow Him through Heaven and Hell,
The earth, the sea and the air."

When General Grant was going around the world he reviewed the native troops of India and the greatest compliment he could bestow was this sentence: "They march with the swing of victory." When will the church march with the swing of victory? When I think of what the church is as compared with what she ought to be and might be, when I think of her mission and of the world to which she is sent as a light, as a saving salt, as the herald of God, when I think of wasted talents, and undeveloped possibilities and paralyzed activities, then there occurs to me the picture of the ancient death-stricken city. You remember the legend, how this ancient city was compassed about by its fierce foes and sent out its armies to raise the siege and punish the invaders. But in the midst of the preparations there issued from the ranks of the besieging hosts a magician, wand in hand. He waved his wand, and lo, every citizen and warrior was turned to stone. Upon everything and everyone there fell the helplessness and silence of death. Knight and horse stood motionless. Captain and soldier-at-arms were rigid as statues of bronze. All citizens, all soldiers took on the silence and semblance of images carved in stone.

Then all at once there passed down the silent ranks a youth of radiant face and supple form, in his hand a golden trumpet. Standing in the midst of the motionless hosts he put the trumpet to his lips and out of the silent air there rang a loud, clear note. Instantly the spell of the Sorcerer was broken. At the sound of the blast from the trumpet of gold, life came again to the soldier host. Where death had reigned, life was victor. In the cold veins blood flowed. The Knight leaped to the saddle. The sword left the scabbard. The spear poised for the thrust. The arrow flew to the bow. The militant host was on the march. The battle joined. The invader was put to flight, then rout, then overthrow.

What if the story of the legend is the picture of the church? The wand of the magician may be greed, may be pleasure, may be unbelief, may be indifference. Whatever it is, the church stands chilled. An icy breath has congealed her blood, withered her bounding heart, sapped her spiritual force. Many of her members stand inactive and useless as the statue of a warrior to do a soldier's part. Over many a man who should be a good soldier of Jesus Christ the waving wand of worldliness has passed and dulled his soul with slumber, cowardice and inefficiency. His spear blunted, his gun spiked, his arms broken, the fine edge of his sword dulled! How the hosts of evil sneer at his powerlessness and his undoing. Oh, for a trumpet loud enough and clear enough to destroy the spell, to break the slumber, to arouse to life, to call to prayer, to arm for service the great host of inactive Christians! Is not the God of the Prophets still calling to us as He called to his prophet Joel, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." So may the hosts be awakened, summoned, marshaled for the battle and for the victory and for the crown! O, that the world may be won, and to Christ be given the diadem that makes Him Lord of all!

Oh, what will you do with the Minute to Spare
The gay little, stray little Minute to Spare,
That comes from the clime
Of old Plenty of Time,
With never a worry and never a care.
We'd better beware of the Minute to Spare—
The wee little, free little Minute to Spare;
And never refuse
The Minute to use
That's always so ready some burden to bear.

—Frank Walcott Hutt.

ANNUAL MEETING.

The annual meeting of the Congregational Ministers' Relief Society of California will be held on Monday, Oct. 10, 1910, at 12:15 P. M., in the First Congregational Church of San Francisco, for the election of Directors for the ensuing year, and such other business as may come before it.

WALTER FREAR, Secretary.

NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

Fifty-fourth Annual Meeting.

The meeting was held in the beautiful little city of Porterville and proved throughout one of the best in many years. There were about one hundred and twenty-five ministerial and lay delegates in attendance, and in addition several who were not delegates. The hospitality of the entertaining church was unbounded. Fifteen automobiles were at the depot and the large delegation reaching Porterville on Monday evening was carried to the church and introduced to appetizing tables in the dining-rooms in the basement of the beautiful and commodious building.

The Sermon.

The annual sermon was given that evening by the Rev. A. B. Patten, of Sacramento, on a text in the 23d Chapter of Job, "O, that I knew where I might find God." The theme was "Where to Find God." The thought in part was: "O That I Knew Where I Might Find Him" is the immemorial cry of the human heart.

We find God in his expression in nature and history and above all in the experience of our own hearts. He is a providence without and a presence within. Mr. Patten presented the thought of the sermon under these two divisions,—the Providence of God and the Presence of God.

God's providence is the processional of His purpose from chaos to character; from "fire-mist" to the "face turned from the cloud." God is not only the maker and preserver, but the finisher. The old world is "but a child yet in the go-cart." Even the expectation of the creation awaiteth the revealing of the sons of God. We need to "see life steady and see it whole," and to reach our philosophy of history not through study of isolated events or terms of the process, but through interpretation of the process itself. We should judge God in the light of the tendency and of the coming consummation. There is a dramatic trend in nature and history towards a consummation of righteousness and of love, and these are the only forces that hold the future. Some call this process evolution, "but others call it God." The beginning is chaos; the consummation is Christ.

But while God is "an inevitable inference" from this processional of divine purpose, he is better still an immediate intuition in every human heart. We find God supremely where he finds us, in our sense of need, in our sense of duty and in our sentiment of love. We find God in nature, even because nature finds God in us. This is not pantheism, but personalism. Pantheism loses man in God; personalism finds God in man. This is the Gospel of the Holy Ghost.

Find God in your sense of need. How wonderful is the condition of the sense of need, from the crude material groping of the savage to the refined spiritual longing of the saint—reaching its climax in the glory of intercessory prayer!

That mother was right who told her boy that his very impulse to pray was God's manifestation of Himself to him. "In every 'O, my Father!' slumbers deep a 'Here, my child.'"

Find God in your sense of duty. Man's conscience is

the oracle of God. The growing experience of the human conscience is a divine revelation. Find God supremely in your sentiment of love. Love is the final revelation. Every man who loves knows God, and he ought to know that he knows God, and the church ought to help him to know that he knows God. John says, "God is love, and he that abideth in love abideth in God and God in him." The theologian has often reversed the terms and asked us to say, He that abideth in God abideth in love. But John dared to say, He that abideth in love abideth in God.

The human experience then is the sanctuary of the divine presence. "Man discovers that God reveals." The personal God meets the personal man in the temple of the human life, and revelation glows and grows.

At the close of the sermon the Lord's Supper was administered by the Revs. F. M. Price and B. St. Johns.

Organization and Reports.

At the business organization Tuesday morning, the Rev. Miles B. Fisher was elected moderator, the Rev. B. M. Palmer, assistant moderator; the Rev. B. Gould, of Fresno, scribe, and Mr. H. V. Hartshorn, of Clayton, assistant scribe.

Committees were constituted as follows: Business, Mr. Morris Marcus, of Plymouth Church; Rev. R. B. Cherington, of Sunnyvale, and Mr. N. R. Mossman, of Fresno; Resolutions, Rev. C. R. Brown, Rev. J. A. Milligan, of Porterville, and Mr. Hazlett, of First Church, San Francisco. Committee on Nominations: Rev. L. L. Wirt, Mr. David Curry, of Palo Alto, and Rev. R. S. Nickerson, of Rohnerville.

After words of welcome from the Rev. A. G. Bryant, pastor of the church at Porterville, and response by the moderator, there were reports from the churches by the registrars of the different associations.

Memorials of deceased members, the Rev. H. E. Jewett, the Rev. Rainsford Taylor and the Rev. Dr. Geo. C. Adams, were read, and a committee appointed to draw up a memorial of the Rev. Jee Gam.

In the report of the board of directors, the Rev. S. C. Patterson, chairman, said: "I believe that the organization of our denomination under which we are now working marks a great advance in thoroughness and efficiency. The past year has revealed the wisdom of it in the improved conditions in the churches, both self-supporting and aided."

After the report of the Seminary visitors, announcement was made of the election to the presidency of Prof. C. S. Nash, who was called for and who spoke briefly of its past and future, paying beautiful tribute to the Rev. Dr. McLean, who has been at its head since 1894.

Report of Committee on Proportionate Benevolence.

The Committee on Proportionate Benevolence was appointed last October, and for the first time has seriously undertaken the proposition of suggesting to all of the churches the amount of money, which, if it should be raised by these churches, would bring this Conference on the basis of $2,000,000 for benevolences in the United States. It is clearly understood that this plan contemplates a gift from every member of every church. It is hoped that these gifts shall be made weekly, in a separate envelope, and that this money shall be divided proportionately among the different benevolent societies and forwarded directly to these societies by the church treasurers at least once a quarter. With these ends in view, the committee has corresponded with every church and pastor in the Conference and has lent itself, wherever a church has desired it, to the purpose of helping the churches raise their apportionment, and it comes to-day to report the result of this work to you.

Of the 134 Congregational churches in Northern California at the beginning of the year, 48 have definitely voted to accept the Apportionment Plan, 20 more are practically using this as a standard, and 5, without having voted upon it, are meeting their amounts. Thus, you will see, that considerably over half of the churches have practically adopted the plan. There are several other churches which have the plan under consideration and, with the pastors whom they have recently called, will undoubtedly adopt the plan before the beginning of another calendar year. The best thing about this result is that the churches which have adopted the plan, or which are now working with this as an end, are almost without exception, the larger and stronger churches, and the 60 or more which have not definitely adopted the plan are, for the most part, the very smallest of the churches.

For one year's work this indicates a very substantial advance on the part of our churches, but when this advance is translated into figures of the money which has actually been given to the different societies, it seems to be larger than would be indicated by these figures. But two of the societies, the California Home Missionary Society and the American Board received 23 per cent more than the largest plan has been in operation, and of these two societies, the first worked under the plan only three months, and the second, eight months. Both of them show a gratifying increase in receipts. The Home Missionary Society has received 11 per cent more than the high-water mark of giving of the churches previous to this time, and reports an advance of 29 per cent on the gifts of last year. The American Board received 23 per cent more than the largest amount they have ever received in any one year, and 53 per cent more than the receipts of last year. There has been a gratifying increase in the receipts of the Sunday School Society and of the Church Building Society. The figures are not at hand of the other benevolent societies. It seems, therefore, as if this plan of proportionate benevolence were to show very practical results in advance giving for all of our societies, and next year, if the churches meet the apportionments which have been suggested, we may look for a better work being done than has ever yet been done.

The committee desire to suggest this one thing; namely, that every church in the Conference shall make use of the committee and of the secretaries of the different societies in helping to push this practical business plan of the Conference in each church by securing regular weekly pledges, so far as may be, from every member of the church and congregation. The committee desire to recommend very heartily that each church shall divide its money at least once each quarter among all of the societies, and shall not attempt to make up the apportionment of any society in view of the coming close of its fiscal year.

Looking very carefully at the working of this plan for the past year, the committee believe that it has been a very great success, and most heartily recommend the continuance of the plan for the year to come.

Report of Committee on Evangelism and Fellowship.

Your committee of Evangelism and Fellowship desire to report that during the year past they have worked with reasonable faithfulness and yet they believe they should have been more persistent. They recognize some things that should be done in the coming year that they have not done in the past year, and first of all, they desire to tender their services to each and all of the churches for any cooperation that they may be able to give in a forward movement for the Kingdom.

During the year past only seven series of special meet-

ings have been held with the co-operation of this committee and by the use of neighboring pastors. Two more series of meetings are already arranged for.

The committee desire to call the attention of the churches to the fact that during the year 1909, as reported in the statistics, there was a net gain in membership in this Conference of only 93, the smallest gain since the Northern and Southern Conference have been reported separately, and so far as the committee is able to judge, the smallest net gain since the year 1899. While we all deplore the slow growth of the past year, we do congratulate ourselves that the slow growth was not owing to the comparative lack of additions upon confession of faith, because there were more additions upon confession of faith than in any year since a separate record has been kept of the Northern Conference. The falling off was slightly in the additions by letter, but the main lack in net gain was due to a large revision of the roll, larger by several hundreds than for some years past. During the year there were 35 churches in the Conference that reported no additions to their membership at all, and 11 more in which there were no additions upon confession of faith. This showing is better than your committee has had to call your attention to at some previous meetings, but the committee wishes to submit that the number of churches in which there were no additions, or none upon confession of faith, is still very large. The committee realize that the number of additions to the church membership is not the only index of church growth and activity, but it is a very important one.

The committee wish to make the following recommendations for the coming year: First, that a more earnest effort shall be made on the part of all of our churches toward a deeper spiritual experience. Second, that either by evangelistic services, by Passion Week exercises, or by fellowship meetings, some special effort shall be made in each church to call the attention of the people to their imperative need of the Gospel of Jesus Christ, remembering always that the real and lasting service must be accomplished by the loving insistence of the individual church member, who, with personal invitation and prayer shall bring others into the atmosphere of worship and love. Third, that the churches should see to it that each year the roll of the church is purged, so far as possible, of all members who are non-resident or non-active.

Desiring to be led of the Lord, and used by the brethren in the furtherance of our church work, this report is respectfully submitted.

Features of the Program.

Among the leading features of the program were addresses as follows:

"Strong Men for Great Tasks," Rev. Frank L. Goodspeed, D. D., pastor of the First Presbyterian Church, of Oakland; "Religious Conditions in the University of California." Prof. C. A. Kofoid; "Moral Power in Public Affairs," Judge Curtis D. Wilbur, of Los Angeles; "The Church and the Rural Movement," Rev. R. B. Cherington; "Church Men in Social Reconstruction," Rev. L. B. Briggs; "Strategy in State Work," Rev. R. B. Dunlap; "The Forces Available in a Virile Christianity," Rev. A. W. Palmer; "The Personal Unit," Rev. C. R. Brown; "Two Equal Ten Times One," Rev. R. D. Douglas; "The Second Coming in Modern Life," Rev. Roy H. Campbell.

The address by Dr. Goodspeed appears in full in this issue of The Pacific; the one by Mr. Cherington will be printed next week.

Women's Missionary Hour.

Mrs. Rose T. Hoyt, of Southern California, spoke concerning the work of the Women's Home Missionary Unions, linking her remarks with the words of the Apostle Paul in Philippians, "Help Those Women Who Labored With Me in the Gospel." She paid tribute to the consecrated work of women in missions. It was stated that in the twenty-two years of its existence the Woman's Home Missionary Union of Northern California had raised $50,319, of which amount 60 per cent had been paid over to the Home Missionary Society.

Mrs. S. R. Yarrow, representing the Woman's Board of the Pacific, told of the splendid work done and being done by that organization in the support of missions in Turkey, Africa, India, China, Japan and Micronesia. It was pointed out that the first legacy to the American Board was by a woman, a servant, who gave to it $345. One of the missionaries supported by the Woman's Board of the Pacific, Miss Denton, of Japan, has been honored by being appointed by the Emperor a member of the Japanese Peace Commission.

During the afternoon that was given to Missions, the work of the American Missionary Association was presented by Secretary Hinman and the Rev. Dr. Pond.

The Rev. H. R. Miles gave the annual address for the American Board on the subject "One Hundred Years of the American Board."

The work of the Sunday School and Publishing Society was presented by Secretary Fisher; that of the Church Building Society by Rev. J. A. Milligan, and the Rev. Dr. Clifton, of the Education Society, presented an inspiring word picture of heroic service by that Society and those aided by it.

Brotherhood.

A State Brotherhood organization was formed with Mr. Arthur Arlett as president; W. J. Hazlett, vice-president, and L. E. Burkes, secretary and treasurer. An executive committee was named as follows, to represent each association: Benj. Curtaz, San Francisco; N. W. Barnard, Bay; J. F. Smith, Santa Clara; R. Thompson, Sonoma; O. Ford, Humboldt; C. F. Tinker, Sacramento; Peter Cook, Upper Bay; C. R. Barnard, San Joaquin.

Home Missionary Evening.

The Rev. L. D. Rathbone presented "The Field as Seen by the Superintendent."

Rev. C. L. Hyde pictured A San Joaquin Valley Parish, the Rev. A. V. Hartshorn told of a young pastor's plans and deeds in a rural community, the Rev. C. C. Champlin, of one city church that has come to self-support, Rev. A. A. Vartanian of work among the Armenians, and the Rev. C. R. Brown, the president of the California Home Missionary Society, spoke of California—Its Needs and Deeds as Seen by the Society.

Fifty-one churches were aided by the Society the last year. Six new churches were organized—Salem Church, at Sanger; Third German, at Fresno; one at Salida, Manteca, Bay Point and Ripon. Four of these grew out of Sunday Schools organized by the Sunday School Society.

Four churches have come to self-support: Park and Richmond in San Francisco, Lockeford and Oleander.

Resolutions.

The following resolutions were adopted:

Resolved, that we extend hearty congratulations to the American Board of Foreign Missions upon the completion of a full century of honored service in carrying the message and benefits of Christianity to all the world. We pray the blessing of Almighty God upon its future labors and pledge to it our continued loyal support."

Resolved, that the conference extend to Rev. F. H. Maar its sincere sympathy in his illness, assuring him that his face, his voice, his good cheer, his brotherly affection

have been greatly missed and that we pray God may speedily restore him to his accustomed strength.

Resolved, that we record our profound appreciation of the faithful, painstaking and long-continued service of the Rev. H. E. Jewett as registrar of this Conference; that we experience a deep sense of loss in his death and that we extend to Mrs. Jewett and her family our sincere sympathy in their bereavement.

Resolved, that the sincere sympathy of the Conference be extended to Mrs. George C. Adams and to her children in the great sorrow which has come to them and to us all in the sudden death of our dear friend, Dr. Adams. His faithful, wise and heroic service in our chief city, his helpful counsel in all the work of our denomination and his warm-hearted brotherly spirit makes it seem well nigh impossible that his place among us be filled.

Whereas, two of the Fathers in Israel for many years the honored servants of the Kingdom in California and beloved members of this State Conference—Dr. S. H. Willey and Dr. J. K. McLean—are unable to be in attendance at this meeting, therefore be it resolved that we send the affectionate greetings of the Conference to Dr. Willey and Dr. McLean, assuring them of our love and esteem and of the prayer that God's richest blessings may rest upon them both in all the years to come.

Board of Directors.

Several new directors were elected, and the Board is now constituted as follows:

In the class of 1911: Revs. H. E. Banham, R. L. Douglas, R. K. Ham, W. T. Patchell, R. W. Rogers, and Mr. G. W. Dickie.

In 1912 class: Revs. Geo. Atkinson, W. E. Eckles, R. B. Dunlap, S. C. Patterson and Messrs. C. H. Ham, F. F. Morse, and A. T. Ruthrauf.

In 1913 class: Revs. C. R. Brown, J. B. Orr, B. St. John, S. R. Yarrow and Messrs. G. W. Scott, M. Marcus and W. C. Barnard.

At the business meeting held on Monday in San Francisco the Rev. S. C. Patterson, who has served as president the last year, was re-elected. Rev. S. R. Yarrow was chosen vice-president; Mr. Geo. T. Hawley, treasurer, and Rev. L. D. Rathbone, secretary.

The Rev. C. C. Champlin, whose address is 1649 Hayes street, San Francisco, is registrar.

Executive Committee Home Missionary Society.

Rev. C. R. Brown, president; Rev. S. C. Patterson, vice-president; Mr. Geo. T. Hawley, treasurer; Rev. L. D. Rathbone, secretary. Other members: Revs. Geo. Atkinson, R. K. Ham, B. St. John, W. T. Patchell, R. W. Rogers and Messrs. G. W. Scott, M. Marcus and W. C. Barnard.

CONFERENCE NOTES.

The Rev. A. W. Palmer was named as preacher for next year, with the Rev. A. G. Bryant as alternate.

The Rev. H. R. Miles and Mr. David Curry were named for corporate membership on the American Board.

The Rev. J. A. Cull was appointed a delegate to the Pacific Coast Congregational Congress to be held in Portland next year.

The Revs. E. C. Oakley and F. M. Washburn were appointed a committee to prepare a permanent form of memorial service.

Pacific Theological Seminary visitors were named as follows: Rev. Messrs. Mears, Patten, Sink, Prof. A. B. Show and Mr. A. J. Monroe.

The by-law making persons ineligible for membership on the board of directors for more than one term in succession was waived for the year.

A committee on Federation was appointed to co-operate with the National Federation Council. Committee: Rev. Messrs. Rathbone, Patchell, Patten, Miles, and Mr. B. S. Hays.

The Rev. Miles R. Fisher was instructed to communicate with the Congregational Sunday School and Publishing Society asking the establishment of a depository in San Francisco.

The Rev. J. B. Orr gave each morning for twenty minutes or more, a well-wrought out Bible Study. One of these, on the use of the word Spirit, will be printed in The Pacific ere long.

A committee on Religious Education was constituted as follows: Prof. Kofoid, of the University of California; Prof. Castor, of Pacific Theological Seminary; Revs. C. R. Brown, A. W. Palmer, H. R. Miles, Dr. Woolsey and Mr. Clifton Brooks.

The report of the treasurer showed receipts from the churches on assessment for expenses, $1,579.35, and an expenditure of $764.67. This expenditure was increased by the payment to each pastor of whatever amount above five dollars had been paid by him in reaching Porterville.

Among the persons in attendance was the Rev. Joseph Rowell, now past 90 years of age, and who has attended every Conference since the organization fifty-four years. He did not reach Porterville until the second evening. Coming into the dining hall that evening at the time of the Brotherhood banquet he was greeted with hearty cheers and hand-clapping.

The report of the secretary of the Ministerial Relief Society showed a total of $657.45 received during the year, and an expenditure in grants to the amount of $450, and of $150 sent to the national society. The number of contributing churches increased from 19 to 36. However, the increase in contributions was only $45.03. The offering at the Conference communion service was $21. The Society has invested funds aggregating $6,043.44.

Invitations were extended for the meeting next year by the First Church, of Berkeley; Bethany, of San Francisco, supported as entertainers by all the churches of the San Francisco Association; and by Mr. and Mrs. Curry, of Camp Curry, Yosemite. The latter will furnish entertainment for $10 a week, and will give free entertainment to twenty-five pastors. They have secured from the railroad a fifteen-dollar round-trip fare and free transportation for twenty-five pastors. It would be necessary to hold the meeting in Yosemite the latter part of August. An expression of preference was taken at the Conference in Porterville and a large majority found to favor Yosemite, if found practicable by the board of directors to whom the matter was referred for decision. It will be considered at the January meeting.

EACH IN HIS OWN TONGUE.

[The first four stanzas of this poem were written by Prof. William H. Carruth, and have already appeared in The Pacific. The last two stanzas, on Conscience and Love, were written by the Rev. A. B. Patten, pastor of the Congregational church at Sacramento. The six stanzas were

woven here and there into the sermon preached by Mr. Patten at the recent conference at Porterville, on the theme, "Where to Find God." The thought of this sermon is given in our report of the conference elsewhere in The Pacific.—Editor.]

A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where the cave men dwell;
Then a sense of law and beauty,
And a face turned from the clod;—
Some call it evolution,
And others call it God.

A haze on the fair horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high,
And all over upland and lowland
The charm of the goldenrod;—
Some of us call it autumn,
And others call it God.

Like tides on a crescent sea beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,
Come from the mystic ocean
Whose rim no foot has trod;—
Some of us call it longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood,
And millions who, humble and nameless,
The straight, hard pathway plod;—
Some call it consecration,
And others call it God.

A sense of truth and honor,
And a call to defend the right,
A still small voice of warning,
And a vision of holy light,
Revealing the glory of goodness,
And the shame of hate and fraud;—
Some of us call it conscience,
And others call it God.

A heart of sweet compassion
Attuned to others needs,
A spirit of cheer and blessing,
And a witness of golden deeds,
With forgiveness for the sinner,
Like the pity of Christ the Lord;—
Some call it lovingkindness,
And others call it God.

THE SAN DIEGO ASSOCIATION.

Shelton Bissell.

The annual meeting of the San Diego Association, which met on September 27th, with the Union Congregational Church, La Jolla, was marked by a program of unusual breadth and stimulus. Just what an old-time attendant at such gatherings would have thought of an Episcopalian rector and an advanced biological scientist sharing the platform honors with orthodox Congregational clergymen, is hard to say. Doubtless the catholicity of the intellectual contributions would have raised in his mind the question of the soundness of the Association's faith. Yet probably the two addresses which aroused the keenest interest, and would have been followed by the most appreciative discussion if time had permitted, were those delivered by Rev. Charles E. Spalding, Rector of Christ Episcopal Church, Coronado, on "The Trend of Thought and Life in the Episcopal Church To-day"; and by Prof. William E. Ritter, Director of the Marine Biological Station of La Jolla, on "This Illimitable Universe of Ours." It was plainly evident that Mr. Spalding was at home in a Congregational throng, and though he asseverated repeatedly that the body to which he belonged was "a church, not a sect, because it stands for many ideas and not for one," it did not follow that he stigmatized his Congregational hosts as narrow and unchurchly. The fact that Mr. Spalding quoted largely from Dean George Hodges revealed plainly the warmth of his temper and breadth of his spirit. If he failed to convince his hearers that Low, Broad and High churchmen can lie down together in peace and amity within the fold of the Episcopalian church, it was surely not for lack of fervent and reiterated assertion of that fact.

The paper of Prof. Ritter was the most profound and scholarly offering of the day. And yet there was a marked lack of technical verbiage. It was luminous with illustration. It fired the imagination and staggered the conception. Quietly assuming the eternal nature of matter, and pushing back an infinite distance the same organic process which we behold about us every day, it gladdened the hearts of those who believe that truth is likewise eternal, and will never cease to appeal in enriching tides to the mind of men, so long as minds of men exist to apprehend it.

Crisp and pointed discussions of these two papers were contributed by Rev. Willard B. Thorp, of San Diego, and Rev. Edward Maclellan, of Chula Vista.

A timely and concrete dealing with the "Causes of Indifference to the Church" was the object of Rev. Clifford N. Hand's paper. By no means pessimistic in its tone, it did not minimize the ugly and sinister fact that "big, thinking men, ready for big men's jobs," are not found in great numbers in the church. Many reasons were cited, the most important being the tardiness of the church to keep abreast of the changing expressions of men's vital needs, intellectual as well as moral and spiritual. Rev. Josiah Poeton, of San Ysidro, brought the afternoon session to a fine climax with a virile discussion of Mr. Hand's address.

The two papers of the morning were by Rev. Stephen G. Emerson, of San Diego, and Rev. Charles W. Hill, of La Mesa. They discussed respectively "Spiritual Efficiency of the Church," and "Hawaii, the Key to the Pacific." Each spoke as something of an expert, Mr. Emerson having experienced the varying results of special revival seasons and well-sustained, normal pastoral evangelistic efforts. Mr. Hill has recently come from Hawaii, and therefore could give warm coloring to his descriptions of conditions there.

The Association possessing a man who knew Dwight L. Moody and studied under him, was glad to hear Rev. John Porter, of National City, speak of that matchless educator of youth.

The evening address was delivered by Rev. Ralph B. Larkin, newly appointed Missionary Superintendent for Southern California. In a sense this was his inaugural, and was attentively and appreciatively listened to by a large congregation.

Mr. Edward B. Light, a layman from the La Mesa Church, was moderator, and Rev. Clifford B. Hand, of Lemon Grove, assistant. Rev. Edward Maclellan, of Chula Vista, was the lively and witty scribe. The Association chose Rev. Stephen G. Emerson as a member of the Southern California Board of Directors, subject to approval by the board. The La Jolla Church feels itself refreshed and favored by the splendid attendance of nearly one hundred from out of town. Its renovated interior and new Tracy Memorial Chapel appeared to the best advantage, and were the objects of much favorable comment.

Next spring the Association will meet at Chula Vista, where a new church will be waiting the eager throng.

Among the Churches.

CALIFORNIA

Redwood.—Ten persons were received into membership Sunday, three on confession.

San Francisco, Mayflower.—One person was welcomed into fellowship last Sunday on confession.

Oakland, Pilgrim.—Four persons united with the church last Sunday on confession. There were four baptisms, one adult.

Sunnyvale.—Four persons united with the church at the recent communion, one on confession. During Mr. Cherington's pastorate of six years 89 have been received.

Ceres.—The church at Ceres had the pleasure of an address by Mrs. S. R. Yarrow, of Mill Valley, on Sunday, September 25, on the work of the Woman's Board of Missions.

San Juan.—The local paper says concerning the Rev. and Mrs. T. G. Lewis that they have endeared themselves to all and that San Juan people will part with them regretfully on their departure to take up work at Rio Vista.

Fresno.—The church property has been sold to the Armenians and a new and more desirable location will be secured in another part of the city. The church is prospering under the leadership of the Rev. Benj. Gould. Twenty-five new members have been added the last year.

San Francisco, First.—A George C. Adams Memorial Fund of five thousand dollars is being raised for presentation by the Church to Mrs. Adams. The first of this week all but three hundred dollars had been subscribed. A fine portrait of Dr. Adams has been placed in the prayer-meeting and social rooms of the church, just over the platform.

Oakland, First.—The expenditures including benevolences were $41,000 the last year. More than half of this amount was for benevolences, not including gifts to the Y. M. C. A., which aggregated nearly a hundred thousand dollars. At the communion service Sunday, fourteen persons were welcomed into fellowship, nine uniting on confession.

Pasadena, First.—Fourteen persons were received into membership October 2, two on confession. Among this number was Prof. Hata, who is just entering upon a work of splendid promise as pastor of the new Japanese church just being organized as a branch of First church. The Sunday-school is having a series of three Rally Sundays, culminating October 16, with appropriate promotion exercises from the various departments of the school. The pastor offered three prizes for the pupils in three divisions of the school who should prepare the best synopsis of his sermon on the evening of October 2; subject, "Why Ministers Select a Text"—a sermon on texts and text-books. Dr. Fox has chosen as his subject for October 9th, "Around the World a Hundred Years Ago and Now"—a discourse suggested by the centennial of the A. B. C. F. M.

WASHINGTON CONGREGATIONAL CONFERENCE.

Rev. C. F. Clarke, 212 Woodlawn Avenue, Seattle.

The twenty-second annual meeting of the Congregational Conference of Washington convened at Westminster Church, Spokane, September 20th. Dr. E. T. Ford, the moderator, called the meeting to order and made an appropriate address outlining the objects of the gathering. A devotional service was conducted by Rev. A. P. Orth, of St. John. Rev. T. R. Ellwell was elected scribe, and J. N. Pendleton, assistant scribe. Addresses of welcome were given by Mayor N. S. Pratt, Mr. J. L. Paine and Rev. W. J. Hindley. The moderator replied in his usual happy vein.

Resolutions were presented by Dr. Van Horn, recommending that the Conference appoint a committee to confer with committees appointed by the Home Missionary Society and the trustees of the Association to consider the uniting of these bodies. The Conference is not incorporated, its property being held by the trustees of the Association, a self-perpetuating body originally elected when the Conference held the old name Association. This way seems complicated to many. Some amusing things occurred during these meetings when some of the brethren found difficulty in meeting one moment as a Conference committee and the next as a Home Missionary Society committee. The three organizations have appointed their committees and they will report next year.

After routine business the session closed with an address by Rev. E. A. King, on "The Essential Elements of a Working Church." The devotional exercises in the evening were conducted by Rev. C. R. Gale and the Conference sermon was preached by Rev. Sydney Strong from the text. "I saw no temple therein, for the Lord God almighty and the Lamb are the temple thereof." The communion service followed, conducted by Rev. E. S. Ireland and Rev. T. F. May.

Wednesday morning the devotional exercises were conducted by Rev. G. H. Rice, beside the business of the morning addresses were given by Mrs. M. J. Reynolds on Child Labor; Rev. W. S. McFadden, D. D., pastor of the First Presbyterian Church, Spokane, on "Our Common Work."

Several committees and the officers for the following year were elected: Moderator, P. S. Schrock; Associate Moderator, Judge Jeremiah Neterer; Preacher, Rev. E. A. King; Alternate, Rev. C. H. Burdick; Registrar and Treasurer, for three years, Rev. H. B. Hendley, re-elected; Correspondent for The Pacific, Rev. C. F. Clarke. Addresses followed by Rev. J. H. Bainton, on "Needed Changes in Church Life"; Rev. E. L. Smith being detained, sent his paper which was read by Rev. C. R. Gale, on "Present Day Religious Indiffer-

ence," and Rev. C. F. Clarke on "Things We Should Think About."

The afternoon session was presided over by Mr. Isham, and the program was in the hands of laymen entirely. Mr. W. H. Lewis, president of the Congregational Brotherhood, spoke on "The Layman's Sphere in Church Life." Mr. J. S. Ellsworth spoke on "How a Layman Would Enrich Church Worship." Mr. A. W. Swenson, representing the Labor Unions, read a paper on "The Church and the Laboring Man." It was voted that the matter of interchange between the Local Associations and the Labor Unions, suggested by Mr. Swenson, be referred to the labor committee.

Wednesday evening the devotional exercises were conducted by Rev. D. E. Wilson. Prof. Sampson discussed "The Relation of Education to the Church," followed by Rev. H. C. Mason, on the "Relation of the Church to Education."

Thursday the devotional exercises were conducted by Rev. H. A. Luckenbach. Rev. W. F. Essig reported on the work of the German Association. Rev. J. M. Dick, acting superintendent of the Sunday School and P. S., read a report of the work of the society during the past year.

Thursday afternoon, associate moderator J. D. Bassett, presiding, Dr. Tenney spoke on "Missions, a Supreme Factor in Church Life and Growth," Secretary Wikoff discussed "Washington's Present Needs." Rev. E. T. Dunstan spoke on "Plain Living and High Thinking," Rev. W. C. Gilmore on "Our Emphasis." The churches at Avondale and Hope, Idaho, not being able to be represented, sent letters of greeting to the Conference. Dr. E. L. Smith gave "A Bird's-Eye View of Edinburgh." Mr. Horton spoke on the Anti-Saloon work. Rev. G. W. Hinman presented the work of the A. M. A.

The session Thursday evening brought a very inspiring Conference to a close; the addresses were of a high order and many matters of importance were introduced, which will come up for settlement next year. The closing addresses by Dr. Brooks on "The Present State of Religious Thinking," and by Dr. Van Horn, on "The Type of Manhood That Christianity Calls for To-day," were delivered to a large and appreciative audience and brought the meetings to a climax. We believe that there was a larger number of clerical delegates present than at any preceding meeting, but probably not quite so many laymen as at North Yakima, owing to the fact that the meeting was at the extreme end of the state.

Important Resolutions.

Among the many resolutions passed perhaps the most important were those relating to the Church Building Society and Home Missionary Society. The committee on resolutions brought in strong recommendations of loyalty and increased interest in these societies, as well as others, and the following was introduced from the floor and heartily carried: "The Conference of Washington, in session at Spokane, September 20-22, respectfully calls the attention of the National Council of Congregational Churches to our church building work, that while the income of our Church Building Society is closely approaching $300,000 and a goodly number of churches are being aided thereby, it is yet the fact that the demands for new work exceed the resources by nearly $200,000, seemingly increasing from year to year, thereby working delay, discouragement and in some cases disaster to our rapidly developing Home Missionary work; Therefore, we beg to overture the delegates of the churches of the United States, in council assembled, to consider carefully if the time has not come for a national campaign having in view the raising of at least $250,000 for the Church Building Society to be used in clearing its docket of long-standing demands and thus putting our church building work on an equal footing with that of the other branches of our missionary efforts.

The Pacific.

The following resolution regarding The Pacific was passed: Whereas, "The Pacific" has served the churches and institutions of the Pacific Coast for over half a century, and contributed greatly to the extension of the Kingdom of God and can serve our churches in some respects better than the national organs, if generally distributed among the churches; Resolved: That we urge the pastors to make an effort to extend the circulation of "The Pacific" among the members of the churches, and also to do their part to increase its usefulness by sending more items to the State Correspondent, Rev. C. F. Clarke, Seattle."

Sunday School Society Work.

Rev. J. M. Dick, acting superintendent of the Sunday school and P. S. work, presented a very interesting and comprehensive report of the Sunday school work in Washington and North Idaho, which we wish we had space to print in full. The year was one of general prosperity, though the loss of Dr. Greene and inability to secure his successor, and having no missionary for Eastern Washington for nearly nine months, prevented more aggressive work. We lost some possible openings. Rev. Jas. N. Pendleton has been secured for Eastern Washington and his good work is already being felt. Mr. Dick is filling the superintendent's place very capably, but we are still one man short. There has been a smaller force on the field than for some years past. We now have in Washington 131 mission schools with a membership of 4,158; and in North Idaho, 32 with an enrollment of 1,022; 188 church schools in Washington with an enrollment of 16,079; and in North Idaho, 14 with an enrollment of 934, making 365 schools with a total enrollment of 22,193, a considerable gain over the figures for January 1, 1910. Twenty-six new schools with an enrollment of 900 were organized in Washington, and 8 with 225 in North Idaho. Ten were reorganized with an enrollment of 325 during the year. Twelve new churches developed out of our mission schools during the year, some of which bid fair to be among our strong churches soon. About $2,400 were raised on the fields and the total expenses, not including supplies, was $6,684. The expansion of this work in the future depends upon the loyalty of our churches to the work, as the national society is not able to do more than it has been doing. Our Sunday school work is necessary to the growth of our home missionary work, indeed is a part of it, and if we would not let that suffer we must strengthen this. Some churches are taking a greater interest than ever for which we are glad, and we trust others will realize their opportunity and contribute generously.

The work of Dr. Greene was highly commended and regrets expressed that he felt compelled to give up the work. Mr. Dick and the work were commended and the support of the churches urged.

The Annual Meeting of the Home Missionary Society of Washington.

The seventh annual meeting of this society was held at Westminster church, Spokane, the president, Dr. Van Horn, in the chair. The chief matters of business were the adoption of certain amendments to the constitution made necessary by the severance of connections with the parent society, the enlargement of the board of trustees, the election of a committee to confer with similar committees regarding a unifying of the conference and missionary society with possibly a closer federation with the Sunday school society's workers. The first year of self-support is three-fourths gone, and it has been a year of considerable anxiety, natur-

ally, but on the whole one of success and hopefulness, whether the year closes with a burdensome debt or not depends upon the next three months. Many churches having adopted the quarterly payment plan money has come in better for this part of the year, but we wait returns from churches not using the apportionment plan with considerable anxiety. Fall has always been our best time for collections, it must be this year or we shall face a debt at the beginning of the new year. Officers were elected as follows: President, Prof. L. F. Anderson; Vice-President, F. J. Van Horn; Recording Secretary, C. F. Clark; Treasurer, H. B. Hendley. Immediately after the meeting the board of directors organized with Mr. W. C. Wheeler, chairman; Mr. Everett Smith, vice chairman, and Rev. C. F. Clark, clerk. The annual meeting of the board will be held in Seattle November 9th and 10th.

The Home.

KNIGHTS.

By Losise Imogen Guiney.

The road is through dolor and dread, over crags and morasses;
There are shapes by the way, there are things that appal or entice us;
What odds? We are knights; and our souls are but bent on the riding.

We spur to a land of no name, outracing the stormwind;
We leap to the infinite dark, like sparks from the anvil;
Thou leadest, O God! All's well with thy troopers that follow.

THE SECRET OF A HAPPY LIFE.

We occasionally meet a woman whose old age is as beautiful as the bloom of youth. We wonder how it has come about—what her secret is. Here are a few of the reasons. She knew how to forget disagreeable things. She kept her nerves well in hand, and inflicted them on no one. She mastered the art of saying pleasant things. She did not expect too much from her friends. She made whatever work came to her congenial. She retained her illusions and did not believe all the world wicked and unkind. She relieved the miserable and sympathized with the sorrowful. She never forgot that kinds words and a smile cost nothing, but are priceless treasures to the discouraged She did unto others as she would be done by, and now that old age has come to her and there is a halo of white hair about her head she is loved and considered. This is the secret of a long life and a happy one.—United Presbyterian.

BANE OF THE BUSY DOORBELL.

Once, while James Russell Lowell was minister from the United States to the court of St. James, his old friend and his successor in the editorship of The Atlantic Monthly—Thomas Bailey Aldrich—wrote and asked him for a contribution, a paper about Richard Henry Dana, who had been Lowell's schoolmate and his friend for fifty years. Dana had just died. Lowell replied:

"If I could, how gladly I would! But I am piecemealed here with so many things to do that I cannot get a moment to brood over anything as it must be brooded over if it is to have wings. It is as if a setting hen should have to mind the doorbell."

In concluding the letter he entreats Aldrich: "Whatever else you are, never be a minister!"

It is not often that a man allows himself to be put in a position where the trifling demands of persons unimportant to his scheme of life can fritter away his time and keep him from accomplishing his real purposes. It is not often that a woman can emancipate herself from "the doorbell," and doubtless no feminine reader who has poured over that mine of pleasant things, Lowell's Letters, has failed to thank him for that simile of the setting hen. The doorbell and all it typifies is the busy woman's bane. Infrequently does she have anyone to stand between her and the actual running between front door and back. And if she does, at least half the calls have to be referred to her for decision.

A great majority of housewives are in their homes alone during many hours of the day; and every one of them knows what the tyranny of the doorbell costs her. Does she get her hands deep in the bread-sponge? That is the inevitable moment for the vegetable peddler to ring the back doorbell. Has she milk scalding for a custard? That seems the psychological time for her dearest friend to "ring her up" for a leisurly telephone chat. Does she sit down to sew? Count how many times in the course of an hour she drops work, thimble, needle, thread, tape, scissors, to take the meat from the butcher boy, to assure a woman canvasser that she does not want her picture taken, to glare at an old clothes man who calls her to the back door, to answer the 'phone and tell some one how to find a washerwoman or how to make cheese souffle.

Does she select a sunny morning to shampoo her hair? The minutes she is most "besudsed" are sure to be those in which a neighbor rings the back doorbell to ask the loan of a cup of sugar and a spoonful of baking powder. And these are not self indulgent occupations that we have mentioned, but for the most part those services a woman renders to others, "nor dreams of doing otherwise." For her personal gratification she scarcely expects peace from interruption. And yet many persons wonder why she does not keep her music up, why she does nor read more, why she does not keep a serene mind. A worker with a recognized economic value is safeguarded, wherever possible, from the time-wasting fret of foolish interruptions.

But the housewife finds no respect shown for her time. There ought to be some things she could do, or that could be done for her. It is an abomination for a busy woman to be called from her sewing machine thrice in a single week to tell agents she doesn't want a machine; for her to drop her work at least as often weekly, to tell the same "old-clothes" man that she never sells old clothes; to reiterate that she does not buy unknown flavoring extracts at the back door, or crocheted lace at the front. A woman could ask her friends not to call her on the telephone during certain hours of the day. She could, without giving offense, ask them not to "run in on" her during those same hours. The coming of the necessary tradespeople would be harder to regulate, but an ingenious woman should be able to do something toward concentrating it.

A helpful act for someone who disconsolately sits and thinks her useful days over, to perform for a busy housewife would be to volunteer "door service" for two mornongs and two afternoons a week, leaving the distraught "slave of the bell" long hours of guaranteed freedom from interruption, in which to practice, or study or read or sew. Women who write or paint or do other such things for a living, have to learn to protect themselves against the invasion of their work time. Why should not housewives learn to do the same?—Clara E. Laughlin in the Interior.

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"Father," said the small son of an editor, "is Jupiter inhabited?" "I don't know, my son." Presently he was interrupted again. "Father, are there any sea serpents?" "I don't know, my son." The little fellow was manifestly cast down, but presently rallied and again approached the great source of information. "Father, what does the north pole look like?" But alas! again came the answer, "I don't know, my son." Then the child inquired, with withering emphasis: "Father, how did you get to be an editor?"—The Pacific.

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